1: Meek E, G-5 (1925-1930) 1931
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844 base. The cord was in former times planted with a seed yam and the spot marked. When the yam grew up it was pounded [824] and given to the child to eat, in the belief that it would add to his strength. The stump of the cord is licked constantly for a few days by the midwife, who uses mouthfuls of hot water. No beliefs are attached to the placenta, which is buried at the 845 back of the house. Twins are not considered unlucky. Nor are 847 albinoes. But idiotic or deformed children were taken to the bush and abandoned. The mother's abdomen is swathed in 853 string bandages, which she continues to wear throughout the weaning period, the intention being to preserve the figure. She [171] also keeps her body regularly smeared with red earth, as this is believed to be good for her milk. This custom is widespread in Nigeria, being found, e.g. among the Kare-kare of Bornu. The original object of the practice was probably to ward off evil influences, but it serves as a public announcement that she is weaning a child, an announcement which is advisable, as a [833] woman may not have sexual relations during the lactation period, which among the Katab is reckoned as three years, a rule which must act as a check on sub-marriages.

553 A name for the child may be chosen by the father, mother, or relative. There is no fixed rule. A friend, or even a stranger staying in the house at the time of the birth, may ask that his name may be given to the child. Parents commonly confer the names of dead relatives, such as a grandfather or grandmother's or father's brother. Or the name given may have reference to some accidental circumstance at the time of birth. Thus a man called his daughter "Matan Malam", i.e. wife of a "malam"[1] because a "malam" was staying in his house on the day she was born. He called another daughter "Ladi" because she was born on Sunday.[2] One mother called her third daughter Kadayinkina, "You know I was right", as a reproof to a rival wife. Some common names are Ayashim (Friend of man), Tado (The Strong), Kaza (God), Duniya (Experience of the World). The name is assigned two days after birth without any ceremony. But if the mother had been unfortunate and lost a number of children previously, a ceremony accompanied by beer and prayers for the child's welfare would be held, the priest (Magaji Elenowum) being summoned for the occasion.

[1] A "malam" is a Muslim teacher. [2] Lahadi or Ladi = Sunday.

According to
Temple, twins are considered lucky. An " unsound " child was drowned, at about the age of four years, " or sometimes later." Children are suckled two years, according to Tremearne, during which time the wife lives apart from her husband: during this period, in the case of the first-born of any union (see *Marriage*, below), the mother resides in her parents' compound, according to Smith; and after its termination, towards the end of the dry season, she prepares beer for the annual *obwai* rites of her father's clan (see *Burial* and *Religious Beliefs*, below).

Initiation

Boys are circumcised at about the age of eight years—whether or not ritually or in groups is not indicated. At about 10 years, apparently in groups, they are initiated into the *obwai* cult: according to Smith, each clan has its own *obwai* priest and shrine; whether any attempt is made to co-ordinate the initiation rites held by the different clans is not stated. Temple describes the initiation rites as follows (after Tremearne): " [The boys] are first shaved, greased and beaten, and are then taken to the sacred grove, but they may not yet drink with the men. They leave the grove and dance all night, and dancing and drinking goes on for another seven days, when they return to their houses, but they may not speak to a woman till another seven days have elapsed." During the course of their detention, the boys are told that *obwai* is a secret invention to discipline women, according to Smith. Revealing this secret to women was punished with death or banishment before Administration, and is still discouraged, though Smith states that " in 20th century conditions [*obwai*] does not command awe among initiated males, and has lost some former functions."

According to Temple: " The tribal marks are the same for both sexes and are inflicted at certain epochs in their lives—the boys have their foreheads scarified when they are able to hoe. A girl has her chest and back marked on reaching marriage-able age. . . ."

As already indicated, there is said to have been no special mark to identify a man who had taken a head, but, according to Tremearne, a man " was not supposed to have attained to the full dignity of manhood until he had killed someone " (see p. 96, above).

Marriage

Smith's analysis of Kagoro marriage is the most detailed available for peoples treated in this volume. An adaptation of his more complete account follows.

In general, marriage among Kagoro conforms very closely to Meek's description of the institution among Katab. Basically, marriage is virilocal, though a couple may share the husband's father's or husband's mother's brother's compound. Polygyny is permitted, that is, a man may support several wives in his compound simultaneously; a woman may have several husbands simultaneously, in fact, but her several husbands always maintain separate compounds in different villages, and there she " visits " them.[84] Marriage contracts may be classified as follows:

(1) Primary: bride is unmarried.[85]
(2) Secondary: bride has been previously married to any man other than (i) a fellow clansman or (ii) one in the *niendi* relationship.[86]
  (*a*) By betrothal.
  (*b*) By capture.

[84] Smith rejects the term *polyandry* as applying among Kagoro: however, *serial polyandry* seems to this investigator useful and meaningful in this situation, if it is made clear that divorce is not implicit in the term.

[85] *N.B.*, traditionally, no such thing as divorce existed among Kagoro.

[86] As regards marriage in general, relations between Kagoro clans (*kwai*) are classified as *niendi*, or as *nendwang*: a man takes his primary wife or wives from among the previously unmarried girls of clans that are traditionally in the *niendi* relationship with his own clan; he takes secondary wives from among the *wives* of men of clans in the *nendwang* relationship with his own clan and living in another village. (Close examination of Smith's report does not reveal whether women born into the same clan as his own primary wife, when married to men of clans *nendwang* with respect to the man's own clan, are excepted.)

3:Temple G-4 (no date)1922 FF38 Katab FF38
Kagoma

575 "Each candidate on election is given a gourd, but as it was foreseen that indiscriminate blowing would soon familiarise the women with the 'Dodo's' voice, no one is permitted to blow the gourd without the Magajin Dodo's consent.

"Each village has its 'Dodo' head-man, known as the Magajin Dodo. He is the supreme domestic authority and no woman, not even his wife, is allowed to enter what is designated as his 'Dodo' room. The office is hereditary, and as a rule descends from father to son. The Magajin Dodo always wears a goat-skin slung across his back. He is naturally an object of much awe to the women folk, who endeavour to propitiate him with frequent gifts of 'gia,' so that the venerable gentleman is often to be encountered in a hopelessly drunken condition. 593 It is to him that husbands appeal when their wives turn 626 refractory, and a visit from the dreaded 'Dodo' invariably 575 produces the desired effect. When the Magaji visits a disobedient wife, he is always accompanied by one of his four subordinates, called Magadda in Kagoma. The visit is prearranged and the husband plays the part of a willing accomplice in the ensuing farce.

"The approaching visit of the 'Dodo' is announced to the husband by a messenger sent on in front for that purpose. The husband professes to be very frightened and advises his wives to fly and hide in the *nearest* refuge. (This is so that they shall not be far away when wanted.) On the arrival of the 'Dodo' the erring wife is sent for. Should she refuse to come, the 'Dodo' approaches her hiding-place, and addresses his warning; the uncouth sounds made on the gourd being solemnly translated to her by the subordinate who acts as interpreter throughout. A warning is generally sufficient, but should the wife transgress again the 'Dodo' will order her to be beaten.

"To further impress these simple and credulous women with his powers, the Magajin Dodo will sit outside his house and carry on a conversation with the 'Dodo' who is inside. This is done, of course, by hiding a man inside the house who makes the necessary sounds on the gourd."*

595 There is no limit to the number of wives that may be kept, 262 and the first takes precedence over the rest. They are not allowed to eat meat, or much salt, lest they should become fat and therefore unprolific.

846 On the day that a woman gives birth to a child both she 553 and it are bathed in cold water. Two days later the family-head, *i.e.*, the eldest male member of the family, names the child, ● [845] of whichever sex it be, except in the case of twins, who are named 852 two months after birth by the oldest man in the village. On

* Mr. H. F. Mathews.

3: Temple G-4 (no date)1922 FF38 Katab FF38
Kagoro

When they are about ten years old boys are initiated in these mysteries. They are first shaved, greased and beaten, and are then taken to the sacred grove, but they may not yet drink with the men. They leave the grove and dance all night, and dancing and drinking goes on for another seven days, when they return to their houses, but they may not speak to a woman till another seven days have elapsed. 852

They do not marry until they are sixteen or eighteen years of age, their brides being three or four years younger. The procedure is for the suitor to give the girl's father from four to ten thousand cowries when he proposes. If he is accepted he adds one hoe, one goat, one dog and the flesh of another goat to the gift—an average example which varies according to the wealth of the contracting parties. Beer is prepared by his people, and taken on the wedding day to the bride's house, where drinking goes on for from one to ten days. On the first day the mother takes her daughter to the young man's house for a brief visit, and receives a complimentary present of 2,000 cowries or a hoe—later he comes to her house—and on the second day he takes his wife to his own house where she remains. There is intermarriage between certain tribes, *i.e.*, the Attakka, Moroa, Kaje and Katab, but a Kagoro man will prefer a maiden of his own or of the Attakka tribe, because the others refuse to clear grass for the farms. A virgin may only marry during the wet season, after the seed has been sown. At the end of the millet farming she puts on her married woman's costume and her husband celebrates the occasion by killing a dog and eating its head, liver, entrails and legs, while he gives the neck to those that helped him in courtship, and the remainder to his father-in-law. The blood of slaughtered beasts is always eaten, cooked with fat. If the wife is considered satisfactory her husband gives her mother another present. A girl has the right of refusal and can obtain a divorce, subject to her father's consent, for he retains the legal power to persuade her to go back to her husband, to leave him, or to marry her to someone else. He also has the right of possession over her children, unless her husband redeems them by payment of three goats each. This practice has been put down by the British Government. 582 585 [591] [252] [586]

Children are suckled for two or three years. Boys are named by their father and are circumcised, a very old custom. If a child proves unsound before it is about four years old, or sometimes later, it is thought to be a snake and may be thrown into water. Twins are considered very lucky. 862 304 553 845 847

A man's first wife has authority over subsequent wives and may even beat them, a right so fully recognised that, if these latter forget themselves so far as to retaliate, their parents give her beer. The women all eat together, helping themselves with their right hands, for men alone are allowed the use of spoons. 595 [264]

3:Temple G-4 (no date)1922 FF38 Katab FF38
Kaje

342 are thatched, sloping up at the back to an angle of forty-five
[468] degrees. A house is not re-occupied after the death of either of its owner or of his wife.

596 The family system is patriarchal, and the head of a house has absolute jurisdiction over its members.

769 They worship their ancestors and observe various fetish.
797 The chief priest lives at Kurmin Bi, and the second one to him
797 at Bunkua, but each group shares a common place of worship. Muhammadanism is penetrating amongst them. They are head-hunters.

589 A girl is betrothed at the age of seven, when the suitor gives
584 her father three chickens and 1s. Later on he again gives a hoe, a goat and 10s.; and on the wedding day, when she is about ten years old, pays a final contribution of four chickens.

583 A bag of cowries and two hoes are also an ordinary dower.

A form of capture of the bride is sometimes gone through, but the girl cannot be detained against her will, and the groom returns to give her father the customary presents. Ordinarily her parents take the bride to the groom's house, where he cuts up a goat and distributes its flesh amongst his guests, who then retire. The bride is not allowed the right of refusal, but no steps are taken against her if she leaves her husband. The man to whom she goes pays a further dowry to her parents.

[586] Marriage can be terminated on the repayment of all moneys given.
582 Consanguinity is an absolute bar. If a woman has already had a child, one horse is the price paid for her. Her first three
[436] children belong to her father, but can be redeemed by their own father for a bag of cowries and two goats each. Children are an acknowledged currency, a child of four years old does not command more than one goat.

846 A mother and her new-born child are washed in cold water
553 on the day of its birth. On the fourth day the mother takes her infant outside the house, where it is named in the presence of the women of the household. The father names a boy, the
[845] mother a girl, but the Elders of the village perform that function in the case of twins. They assemble for the purpose on the seventh day and partake of a feast, for which the father provides a goat and beer.

764 When a death occurs, women wail and horns are blown. The corpse is wrapped in a new mat of plaited palm-leaves and men carry it to the grave amid shouting, blowing and drumming, while the women and children remain indoors. The chief priest wishes the spirit of the dead and the bereaved family well, and the body is lowered into a grave shaped like a prayer board, either close to the porch of the house if the deceased had had children, otherwise outside under the shelter of the wall. The corpse is laid on its back, a man's face being turned towards the